

MILLENNIAL STAR



THE OFFICIAL PUBLICATION FOR THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN



MESSAGE FROM THE MISSION PRESIDENCY

Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; And ye shall know the truth and the truth shall make you free" (John 8:31-32). Thus spoke the Lord, and His life bears testimony to the efficacy of the promise. This plan of truth was purposed to include every phase of man's living and bring freedom to every soul. His doctrine embraced everything, and for those who comply with its stipulations comes a release from every ill.

In 1830, when the means of salvation was committed to men on the earth through the Prophet Joseph Smith, an assurance came of its adequate provision; but a warning came that it required an effort by every individual who would take of its fruits. "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to the law upon which it is predicated" (Doctrine and Covenants 130:20-21). What could be more consistent than this promise, for it harmonises with every phase of nature.

Suppose a fancier of birds collects a flock of tame pigeons of all kinds; of every shade, colour, and marking. He then turns them loose upon an island and leaves them for several years. With his return some years later the offspring of his pigeons have changed from many colours and patterns into a dark slaty blue. All signs of careful breeding for colour are gone. This change is known as the natural law of "Reversion to Type." In mankind, the reversion to type is no less a spiritual phenomenon than a physical one. If a man neglects his body he becomes easy prey to disease and his mind becomes impotent of progress and lapses into decadence. If he neglects his conscience it will run off into lawlessness and vice. If he neglects his spirituality, he loses contact with his Maker and falls an easy prey to the lusts of the flesh—wrong habits, bad company, and he sinks into ruin from careless living.

May we live the Gospel of Jesus Christ and hearken to its principles so that our actions will declare us heirs to the promises; ". . . then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

HOW TO GAIN A TESTIMONY

by Elder Howard A. Heslington

how can I gain a testimony?

The term testimony is applied to a person's affirmation of some event or experience that has come within his recognition. In regards to the Gospel of Jesus Christ, a person who gives a positive declaration, based on his own experience, to the divinity of Jesus Christ is said to have a testimony.

Regardless of the definition of a testimony, the problem often remains with the individual of how the acquisition of a testimony can be made. What can I do to acquire this precious possession? Is there any reason why I should not be able to acquire through my own experience an undeniable conviction of the divinity of Jesus Christ? Not everyone who has asked himself this question has been able to reach this goal, although the procedure is

outlined in simple terms by the Master Himself.

The fundamental principles of the Gospel of Jesus Christ are directed toward the attainment of a testimony by the individual. Thus the principles of faith, repentance, baptism, and confirmation (for the gifts of the spirit) are directed toward spiritual preparation of the individual for the testimony of Jesus Christ.

The acquisition of a testimony is a spiritual phenomenon, and no better device has been given man to nourish spirituality than the simple expedient of prayer. An assertion of faith accompanied by a feeling of the necessity of being taught the truth is meat the Lord will not refuse. His blessings are given to those who seek Him in such a manner.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Nicodemus (John 3:1-13) was so desirous of learning the truth that he went during the night to inquire of the Lord. The man was openly rewarded by the Saviour for his faith.

Any man may know for himself whether the doctrine of Christ is of God or not by simply doing the will of the Father. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). Surely it is a more convincing course than that of relying upon another's word. The same applies to the student of chemistry or of any other science or study; the truthfulness of the instructions of the teacher and the principles of the science is proven by the student carrying out the instruction, thereby proving for himself the words of his teacher. This test is in every way fair and simple; anyone who would earnestly seek the will of the Father should know of himself whether Jesus spoke truth or error. The Master proceeded to show that a man who speaks on his own authority alone seeks to aggrandise himself. Jesus did not so; He honoured His Teacher, His Father, not Himself. "My doctrine is not mine, but his that sent me" (John 7:16).

Our faith and testimony can be as strong as the testimony of Paul as he stood before Agrippa, and the king spoke unto Paul saying, "Thou art permitted to speak for thyself" (Acts 26:1). "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But showed unto them of Damascus, and at Jerusalem, and throughout all the coats of Judea, and then to the Gentiles, that they should repent and turn to God, and to works meet for repentance" (Acts 26:19-20). "Having therefore obtained help of God, I continue unto this day, witness-

ing both to small and great, saying none other things than those which the prophets and Moses did say should come . . . King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." And Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am . . ." (Acts 26:22-29).

The reward of a testimony comes as the result of conscientious work on the part of the individual. All good things come as the result of sustained effort; it is the promise of the Lord that: he who doeth the will shall know of the doctrine.

Any action that is contrary to the teachings of the Master nullifies the promise. The Lord severely rebuked the pharisees and those who came to Him professing to be in good faith and did not honour Him in a spirit of righteousness.

To gain a testimony is a project even the most humble individual can attempt. Baptism and Confirmation into the Church of Jesus Christ of Latter-day Saints bestows, by the power of the Holy Priesthood, the gifts of the spirit of God. One of the gifts of the Spirit of God is the gift of testimony given as a reward of faithfulness and righteousness to the Lord.

Hundreds of thousands of members of the Church of Jesus Christ have testimonies given through the gifts and powers of the Spirit that the Lord has promised everyone who seek for His knowledge. The apostles of old were given such knowledge, and in this day even the most humble individual can attain the same blessings. May you be diligent and prayerful in seeking a testimony, and may you keep precious those things given to you as the fruit of your labours.

LETTER TO THE EDITOR

. . . They Which Are Persecuted
For Righteousness Sake . . .

DEAR EDITOR,

Because of events of the past few days, we have written an article, which we think would be worthy of your consideration for publication in the *Millennial Star*. Yesterday morning we were tracting in a prefab. estate in Cheltenham, when we were rocked by a booming voice, warning the people against the Mormon menace. Some person had gone to the trouble of procuring a loud speaker, which he had attached to his automobile. Through this instrument he was making the most abusive remarks about our Church. It went something like this:—

“Beware! I am in your neighbourhood today with a warning of great importance. Two Mormon missionaries are in this area this morning, who come from the city of Salt Lake, in America. These men are dangerous. Protect your young women from them. They are sneaking around to your

back doors, and are trying to leave literature with you, claiming that it is the Word of God. Do not take anything from these men. Turn them away from your doors, and if you have any of their literature, throw it away or burn it immediately. You older people will remember the slanderous and pernicious acts committed by these men twenty-five or thirty years ago. They are servants of the Devil and are doomed to eternal destruction, so do not have anything to do with them.”

He went on to state many other things of a most derogatory nature. Don't think for a minute that we are exaggerating.

From the very foundation of the Church of Jesus Christ, repeated attempts have been made to subdue the Saints of God by unrighteous persecution. We are familiar with accounts of the early christian martyrs and the way in which they suffered at the hands of foul oppressors. The majority

of the Apostles of Christ met violent deaths because of their faith in the Living God and His Son, Jesus Christ. The Lord informed His disciples that they would be so treated, therefore they were not without warning. "Behold, I send you forth as sheep in the midst of wolves: Be ye therefore wise as serpents, and harmless as doves. But beware of men: For they will deliver you up to the councils, and they will scourge you in their synagogue; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles . . . and ye shall be hated of all men for My name's sake: But he that endureth to the end shall be saved" (Matt. 10: 16-22).

Echoing through the space of time, come voices of those who have endured persecution for the sake of the Gospel. In our own day and age, voices have been added to that chorus, which even now pleads as a testimony before the Throne of God. Monday, October 29th, 1838, was enacted one of the scenes in this play of persecution. The residents of the peaceful community of Haun's Mill, in the State of Missouri, were alarmed by the approach of men on horses. Before the dust settled on the streets of that town, seventeen Saints of God lay dead, others were wounded and the whole town was ravaged. This is but one of the many times that innocent blood has been shed in our own day, because of the testimony of Jesus Christ. "And all they which suffered persecution for My name, and endure in faith, though they are called to lay down their lives for My sake, yet shall they partake of all this glory" (D. & C. 101:35).

Many of us today may laugh at the possibility of events such as this recurring. Many of us fail to realize that we indeed live at a time when such destruction is highly feasible. True, at the present moment, such thing are not occurring, but none-the-less, various forms of persecution are being endured by the Saints in the world. The Prophet Joseph Smith stated time and again

that men would revile and hate the truth. It seems odd indeed that even men of religion have taken a hand in unjust reviling.

"Some few days after," the prophet relates, "I was talking with a minister who was active in religion; and conversing with him on the subject of religion, I took occasion to give him the account of the vision which I had had. He treated my communication not only lightly, but with great contempt, saying it was all of the Devil, that there were no such things as visions and revelations in these days. I soon found, however, that my telling the story had excited a great deal of prejudice against me among the professors of religion, and was the cause of great persecution" (J.S. 2:21, 22).

Approximately two years ago, in the border area of the country of Czechoslovakia, two young men, engaged in the work of proselyting the Gospel of Jesus Christ, with no other aim in view than to bring souls to God, were confined to a prison by the government of that nation. These young men were denied the most fundamental rights of citizens of that nation. Since that time it has been necessary to withdraw missionaries of Christ from that nation. In various parts of this great country today, we find persecution still prevalent. Upon the street corners and byways of the major cities of England, those holding the Priesthood of God, have met with undue revilings. Within the past month, some missionaries in the south-west of England, have had to cope with the most abusive and derogatory type of publicity.

Thus we see that throughout the nations of this great world, the people continually fall prey to the temptations of that evil one, and continue in their unjust persecution of those with a testimony of Jesus Christ.

Sincerely your brethren,

Elders DON MATHIS and
GLEN SAUNDERS.

THE GREATEST PHILOSOPHY

by Elder Edward Southwick

When we speak of philosophies our minds turn to great thinkers. Great thinkers like Pericles, Plato, Aristotle, and others, were interested in finding schemes to bring happiness to man. They tried to find systems integrated with the phenomena of nature that would give mankind information on how he should live to get the most out of life. The philosophers were great fact-finders; they gathered factual information in almost every conceivable field and compiled great libraries. With the information thus gathered they attempted to find the place of mankind in the scheme of nature.

The philosophers were concerned with fundamental problems. Where did I come from? Why am I here? Where am I going? How am I to treat my fellow-men?

The philosophers, though they tried hard, did not find the answers to these questions. Man by himself has never been able to satisfactorily answer such questions. We should nevertheless hold in great respect what they have done in contributing to mathematics, medicine, science, government, law, and other fields. Their contributions in these fields have laid substantial

foundation for progress. The philosophers have originated various schemes to their own way of thinking, and depending upon the merit of those schemes people have benefited by them. All types and kinds of philosophies have been formulated, from the passive and nearly static philosophy of Confucius to the dynamic philosophy of Plato and others of the Greeks.

Thus are the philosophies of men. What is the philosophy of God concerning men? The prophets and the scripture give the answers to the important questions.

The Gospel of Jesus Christ is a gospel of eternal progression for the children of God. His purpose is to teach



us and lead us, and redeem us into perfection. We are to have the agency of choosing what we will do in all things, and the result finally achieved will depend upon how well we co-operate with God. If we are faithful to Him to the utmost we have the promise of a reward of eternal life in His

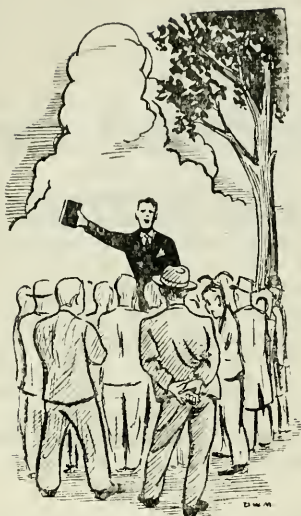
Kingdom, and will live with Him and share His glory.

The Gospel of Jesus Christ teaches of the pre-existence of mankind in the spirit before coming to this earth. Even then the children of God were given the opportunity to choose for themselves what they would do. Those who accepted the plan of the Lord were given the opportunity of coming to earth in a mortal body to further progress in the plan of salvation. In the mortal state they were to be tested as men and women in the flesh to see whether they would still be faithful to the Lord and co-operate in living eternal principles of God. We should love our neighbour as ourself and love God and hearken to His words of guidance. "Be ye therefore perfect even as your Father in Heaven is perfect" (Matt. 5:48). The very core of such an idea is progression, not only upon moral principles, but all principles of truth, including scientific principles.

If we live as directed by the Lord we have the promise of eternal life. Whatever degree of perfection we attain in this life will accompany us in the resurrection. Through the atonement of Jesus Christ all mankind will be resurrected, but the degree of perfection we have in the future depends upon what we have earned.

The Gospel of Jesus Christ is compatible with all truth, no matter where it is found. The message of Christ's ministry was that He would teach all things to those who would follow Him. "Seek ye the kingdom of God: and all these things shall be added unto you" (Matt. 6:33).

Through faith in Jesus Christ and adherence to His teachings we can come to the realisation of a complete philosophy that gives answers to the fundamental questions of life past, present, and future. The Gospel of Jesus Christ is the way, the truth, and the life (John 14:6).



WE BELIEVE . . .

IX. THE GODHEAD

This is eternal life—to know the only wise and true God, and Jesus Christ, whom he hath sent . . .” (Doctrine and Covenants 132:24).

The people of the world are very confused about the nature of God and His relationship to mankind. It is difficult to see the reason for much confusion when men in the world have seen Him, prophets have testified of Him, and the scripture tell about Him.

Many men have sought God; few have found Him because they have used wrong methods in their search.

The philosophers, with recognised limitations, try to find the knowledge of God by the reasoning power of the human mind. Others seek to find God in nature; they too, labour under the handicap of limitations. The organiser is not the organised. We would be foolish to say we had seen the King of England when we had seen only the Buckingham Palace! In the laboratory and observatory many of the truths and laws of the universe are found by men seeking knowledge. Again it is foolish to try to find God in test tubes, careful weights and measurements, or in discovery of scientific principles. We

are foolish to assume we know Sir Isaac Newton because we find the Law of Gravitation to be valid.

Man cannot know much more about God unless it is revealed to him by the inspiration of the almighty, Who always allies Himself with those who truly seek Him. The very first commandment of the Decalogue gave the children of Moses the instruction to serve the only true God; in turn they would be heirs to the blessings of the knowledge of God. Sadly enough, the Hebrews in many respects failed God. All those who would know God must seek for that knowledge; such knowledge comes through faithfulness and diligence on the part of man. He reveals Himself to those who qualify themselves with Him in eternal laws and truths.

From the Holy Scriptures and the prophets we will see that the Godhead consists of God, the Eternal Father, and His Son, Jesus Christ, and a third member of the Trinity, the Holy Ghost. To us they are the very concrete focus of all that is divine in the universe. The Godhead consists of three separate, distinct, individual beings, all united in the common purpose of bringing to pass the immortality and eternal life of man. They have created the world for the use of mankind in attaining this goal. God, the Eternal Father, the first member of the Godhead, commissioned His Son, Jesus Christ, to be the Saviour and Redeemer of all the people who are valiant to the Son. The third member of the Godhead, the Holy Ghost, does not have a body as do the Father and the Son, but is a Spirit that acts under the direction of the Father and Son to bear witness of the divinity of the Father and Son (1 Cor. 12: 3; Doctrine and Covenants 130:22).

Holy Writ is replete with information concerning the nature of the Godhead. The reality of their personality and individuality has been vividly and abundantly revealed. They have shown Themselves to be in every sense of the same race and kind as man, and that

the vast difference between Them and mankind is a vast difference in degree.

Genesis, the first book of the Book, gives an account to show that mankind and God are in like images (Gen. 1:26-27). Adam had a son and called him Seth, and Seth was in Adam's image. In the same way that Seth is the image of Adam, Adam is in the image of God. Also, Christ is in the express image of His Father (Heb. 1:1-3).

Christ was commissioned by the Father to be the Saviour of the people on the world. He was born as a little baby, grew to be a man and received all power, both in heaven and on earth. "And that I am in the Father, and the Father in me, and the Father and I are one—the Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men. I was in the world and received of my Father, and the work of him were plainly manifest" (Doctrine and Covenants 93:3-5).

This man died, being put to death by wicked men.

He arose from the dead the third day, and appeared to His apostles. The apostles, upon seeing Him, supposed Him to be a spirit. But the Lord adopted a simple means of dispersing their doubt by calling upon them to see and handle Him. "For," said He, "a spirit hath not flesh and bones as ye see me have" (Luke 24:39).

As if this was not enough, He familiarised them still further with the reality of material and tangible immortality. He ate and drank with them, partaking of broiled fish and honeycomb. In short, He was with the apostles for forty days, in which He walked, talked, ate, drank, taught, commissioned, reasoned with and blessed His apostles, thus familiarising them with immortality and eternal life which He wished them to teach to the world.

He then ascended in their presence to His Father. While He was yet in

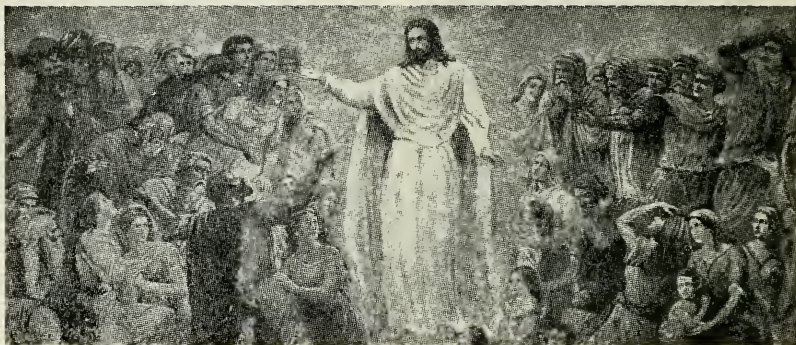
sight in the open firmament, and they stood gazing upward, behold! two men stood by them in white raiment, and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

Here then, is the Lord. The immortal God Who declared to be like His Father, "being in the brightness of His glory, and the express image

any other. The language runs thus: "There is only one living and true God, without body, parts, or passions; consisting of three persons, the Father, Son, and Holy Ghost."

It is painful to the human mind to be compelled to admit that such inconsistencies of language or ideas have ever found place in any human creed. Yet, it is so.

It is but another way of saying that there is a God who does not exist, a



of His person" (Heb. 1:3), and possessing the same attributes as His Father, not only possessing body and parts, but flesh and bones and sinews, and all the attributes, senses, and affections of a perfect man.

Not all Christians of the world understand the nature of God to be such. One of the earliest and most bitter controversies ever experienced in the world was over the nature of God. The controversy precipitated the Nicean Council, 325 A.D., and raged on for centuries afterward. Councils of learned and of wise men of Christendom have assembled again and again in order to fix some standard or creed upon which all parties might be agreed.

Among the theories designed by man one is, perhaps, more extensively received by the various sects than

God who is composed of nonentity, who is the negative of all existence, who is composed of no substance known or unknown, and who has no powers or properties in common with anything being known to exist or which can possibly be conceived of as existing either in the heavens or on the earth.

Such a God could never be seen, heard, or felt by any being in the universe.

Testimonies of the strongest nature have been borne by men who have had the opportunity to see either the Father or the Son or both. Stephen the martyr beheld the Son of God standing on the right hand of His Father at the time of his martyrdom. The knowledge was communicated to him by the Holy Ghost (Acts 7:55-56).

All the apostles of Christ were so absolute in their knowledge of His Divinity that they lost their lives by wicked men in the defence of their testimonies of the Saviour.

The nineteenth century prophet of God, Joseph Smith, beheld the Father and Son in vision preceeding the restoration of fulness of the Church of Jesus Christ. Young Joseph sought God in a very different way than the learned and wise men of the world had. He kneeled in earnest prayer, and being worthy to receive knowledge and light, the Father and Son appeared to him and gave him knowledge of the reality of the Godhead and a knowledge of the things they wished him to do. The Father and the Son appeared to him as distinct and glorified personages; and the One, pointing to the Other, said: "This is my beloved Son, hear Him!" In 1820 one person stood upon the earth, at least, who knew beyond doubt or peradventure, that the "orthodox" conception of Deity as an incorporeal essence devoid of definite shape and tangible substance, was utterly false. Joseph Smith knew that both the Eternal Father and Jesus Christ were in form and stature like unto perfect men; and that in Their physical image and likeness menkind had been created in the flesh. He knew, further, that the Father and the Son were individual personages a fact abundantly averred by the Lord Jesus during His life on earth, but a fact that had been obscured by the sophistries of men.

The purpose of the visitation of Deity was to let Joseph know of the reality of the Godhead and to prepare him for the work of helping Them to restore the fulness of the Gospel of Jesus Christ.

Whereas on the one hand, Jesus Christ has affinity and equality with His Father, He has, on the other hand, affinity and equality with His brethren

on earth, with this difference, however, that His person is a specimen of Divine, eternal humanity, immortalised, with attributes perfected; whereas His brethren who dwell in mortal flesh, although children of the same royal Parent in the heavens, are not yet immortalised and are not yet perfected in their attributes. "Whosoever transgresseth and abideth not in the doctrines of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John v. 9).

The very germs of these god-like attributes, being engendered in men, the offspring of Deity, only need cultivating, improving, developing by a series of progressive changes, in order to arrive at the fountain head, the climax of Divine Humanity. It is the work and the glory of Jesus Christ and His Father to help men perfect themselves.

We see, then, by the teachings of Jesus Christ in His mortal ministry, and by the scriptures and the prophets that God, the Eternal Father, and His Son, Jesus Christ, are: (1) glorified, perfected, and deified men; (2) Gods having bodies of tangible substance, flesh and bone; (3) completely united and devoted in Their purposes, hence, They are one; (4) devoted to accomplish the immortality and eternal life of mankind; (5) the third member of the Godhead is a spirit which does not have a body of flesh and bone as the Father and Son have, whose divine calling is to testify of God and reveal knowledge to whosoever is righteous enough to merit knowledge.

The testimony of the divinity of Jesus Christ is given through the power of the Holy Ghost. Such knowledge gives to man a true knowledge of the nature of the Godhead and the true nature of himself.

Elder Reid L. Harper

A FAREWELL

George Santayana once remarked that since there is no cure for either birth or death we should try to enjoy the interval. For a great percentage of this generation there is no purpose in existence, no teachers in the art of living, and no goals at which to aim. Today's living seems to centre everything on individual gain; men plot, lie, steal, and step on their fellowmen in climbing to their conception of success. Recognition is the word for improvement, the key for contentment. When people realise that real happiness comes in giving, in helping, and in forgetting self, we shall have hope for international progression and world peace.

I realise that sermons mean nothing until a person experiences them, but if every Latter-day Saint would live the Gospel as counselled, it would not be long before the world at large would begin to awake and acknowledge God's authority and desires, and consequently begin to experience the joy meant to be found in this interval of life.

Great Britain is a marvellous country—a beautiful land where all the freedoms of a God-favoured nation may be enjoyed. We have the true gospel, and many friends to share it with. There is no reason why we should not be the happiest people on earth.

In conclusion I should again like to bear my testimony to you good Saints in this land. Nothing could give me greater joy than to know that each of you had the same burning love and appreciation for our gospel that I have. Nothing is more important in this life; nothing more valuable. I know that through Jesus Christ, and His flawless guide to salvation, we can inherit eternal life. I know that Joseph Smith is a true prophet—an agent through which God fulfilled the prophesied restoration of His church. The more I learn of him and his life the more I love and respect him. I have proven that the authority, gifts, and ordinances we have today are the same as those in Christ's time; I have proven for myself that they are the only means whereby complete health and peace of body and mind can be achieved. Our gospel is precious, even more so than mortal life itself. Let us cherish and guard it well. Let us be able to say when we again see our Maker, "I have fought a good fight, I have finished my course, I have kept the faith," with "a conscience void of offence toward God and toward men."

Each night as I kneel in prayer to thank my Father in Heaven for many blessings He has seen fit to bestow upon us I shall ask that He help us all to remain honest, courageous, and sincere in our work; to keep us free from hypocrisy and deceit; and to continue giving us His aid in spreading and sharing the gospel's glad message to all mankind.

Richard L. Pope.

A GREETING

We live in momentous times, brothers and sisters. This is the greatest period of time in the history of the world. The dispensation in which we live is the result of centuries of human experience. If for no other reason that it is the result of long experience, it is great. But the present dispensation, or period of time, is more than the accumulation of the experiences of men from centuries past.

Even as the Lord was with the father of the human race, Adam, in the beginning, so He has been with the children of Adam down to the present day. In each period of history the Lord has sought to give people His blessings according to their needs and faithfulness. Thus the sons of Adam enjoyed the presence of the Lord. Enoch and his sons were also favoured by the Lord for their faithfulness. Abraham was such a righteous man that the Lord promised him all his posterity would be blessed because of him.

We live in the dispensation that embraces all the systems and bodies of law which God has revealed to men, even the Patriarchal Dispensation of Adam. The dispensation of the fulness of times includes the power and authority of all other periods of time and gathers to itself all things which bear relation to the work of God in our world. We will see fulfilled in this dispensation all the decrees of God respecting salvation of men and redemption of the earth itself. The fulness of time bears such relation to all other dispensations of the gospel as the ocean does to all earth's streams. It receives and unites them all in itself.

Great events took place at the beginning of this dispensation. Jesus Christ and His Father visited Joseph Smith and revealed to him that They had work for him to do. The gospel of Jesus Christ, obscured and clouded by the sophistries of men in the centuries preceeding 1820, was revealed in refreshing fulness in the Book of Mormon. The Priesthood, under the direction of Jesus Christ, is restored in all its former power and vitality. Moses, as a resurrected being, committed to this dispensation the keys of the gathering of the people of the Lord. Elias committed to the fulness of times the keys of the gospel of Abraham, saying that through our seed all generations after us would be blessed. Elijah committed the keys of binding families together.

A whole and perfect union and welding together of dispensations, keys, and powers, even from the of Adam shall in these last days take place. Our day is a day of assisting the Lord to build His Kingdom and unite the human family. Every principle and ordinance necessary to the salvation of the human race belong to this dispensation. We live in momentous times.

Willis H. Brimhall.



CHILDREN'S PAGE

Georgie and Gertie

Georgie and Gertie were ducks. They lived in the northlands where it becomes very cold in the winter. In fact, it was becoming very cold because winter was coming. So Georgie and Gertie decided it was time to fly southward and find a warmer place for their new winter home.

So with a flap of their wings they said goodbye one morning to their old home and started to fly southward, ever so fast. Georgie was much stronger than Gertie and he could fly faster than she could. On and on they flew, Gertie trying to catch up with him, but she just couldn't do it, and the more she tried to catch him the more tired she became. She just couldn't see

how Georgie could fly so fast.

They flew over many hills and valleys and it was becoming warmer already. Gertie spied two lakes down in the valley and she thought how nice it would be to stop there and build a nest where they could live. Besides, she was very tired by now. But Georgie wanted to go on. He knew just the right place, he said.

So on and on they flew. By now they had passed many towns and they were coming to a big city. Gertie thought how tired she was, and she thought she wouldn't even mind living near the city if she could rest awhile. So she called to Georgie and said, "I'm so very tired I think I'll have to take a rest,"

so down she started to fly. The first thing she spied to rest upon was the top of a huge bridge that crossed over a river, almost in the centre of the big city. Georgie thought that was a strange place for Gertie to go, but she was too tired to go further.

After a while Georgie was getting impatient to start flying again, but Gertie was thinking how nice it would be to build a nest in the top of the huge iron beam that she was perching upon. "I think this would be a good place to rest, Georgie," she said. "Look, it is high up off the ground, and we can tuck a nest here where the wind cannot harm us. Georgie didn't like this idea at first, but what about Gertie? She was too tired to continue, and he certainly couldn't carry her—he had to use his two wings to fly. So he decided maybe the best idea would be to make her comfortable and fly some more in a day or two. So he went to the nearest fields on the outskirts of the city and gleaned some grass and stalks to take to Gertie for a nest. After he had gathered as much as he could carry he flew back to the place where Gertie was still resting. She took the stalks and the grass and started to make a nest and after Georgie had brought several loads the nest was almost done. By now it was nearly dark, anyway, so they snuggled into their newly-made nest and fell fast asleep.

The next day Georgie awoke bright and early and told Gertie to be careful and not stray away, because he was going to fly southward for a day and look for just the right place to live. So he left Gertie sitting in her nest in the top of the bridge and waved her goodbye with his wings as he flew off to the south.

A day later Georgie was on his way to get Gertie, and he said to himself "Just wait till Gertie sees the place I have picked for us to live. Its on the edge of a lake where we can go swimming every day and there is lots of

stalk to build our nest, and it is ever so much warmer than before. I can hardly wait to tell Gertie."

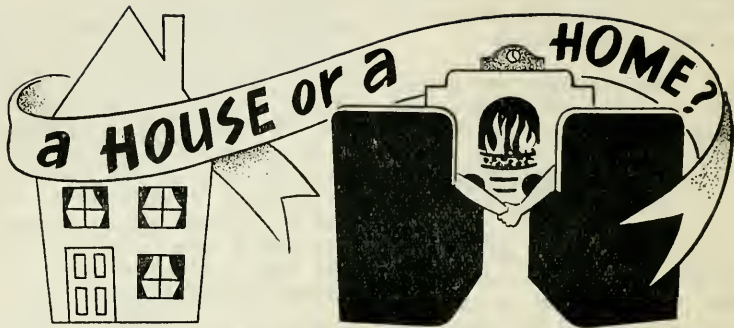
But when he got back to the bridge where Gertie was he received an awful shock. While he had been gone there were two round things in the nest, and Gertie was still sitting there resting. When he told her what he had seen, she was glad, but she didn't want to leave the round eggs she was sitting on. Well, Georgie was impatient, but he knew he would have to wait for Gertie. By now some people had found they had a nest on top of the bridge and many of them were standing around looking upward at them.

Things went on that way for several weeks. Then one day there were two little downy ducks in the nest, and Gertie was ever so pleased with them, and so was Georgie. They fed them all they could hold every day and it wasn't long before they sprouted feathers and began to fly from one place to another on the bridge. After awhile they were so good at flying that Georgie took them on two trips up and down the river. They could fly almost as fast as their father.

So at last they all decided they didn't want to stay at the bridge any longer with all those people coming to look at them. They wanted to go to the place Georgie had found near the lake and build their summer home. They were late starting and they knew they would have to hurry to get it done.

So off they flew, Georgie and Gertie, and the two little ducks behind. How glad they all were to find the lake. Georgie knew just the right place to take them. It was near the shore of the lake in the tall grass where they decided to stay, and with so much grass it didn't take much time to build a nest. When it was all built they went down to the lake for a good swim. How they all loved their new home! It was just what they all wanted.

Willis Brimhall.



by Janette Murray

“Let me do it myself.”

Young Tony, three years old, was taking a long time to lace his shoes. To have him ready for breakfast sooner, I took the laces from him. Though he lustily objected, crying out, “Let me do it myself, Mother!” I persisted in lacing the shoes. Then I started breakfast. “We must adhere to an orderly routine,” I thought.

Soon after this, I visited school; my little daughter wanted me to see their project—a toy shop. The week before, the project had been a streetcar, but I had been too busy to make the visit at that time. The shop, arranged in one corner of the large room, made a brave showing. Rows of orange boxes which the children had painted green were standing end on end. These boxes made the walls of the shop, while their tops served as counters and their partitions formed shelves underneath.

The children were making toys to sell in the shop. One little girl had

some green water-colour paint which she was industriously applying to the the outside of a pasteboard box. Two girls were tacking wheels on to carts made of boxes. Some boys were making aeroplanes. One boy started to nail two boards together, but the nail bent and fell to the floor. He began teasing the boy beside him.

“How are you getting on with your aeroplane, Albert?” inquired the teacher.

He looked at her helplessly. “The nail bent,” he said.

She encouraged him to find it, and then she straightened it for him and stood by while he drove it in. But when she left him, instead of getting another nail, Albert dropped his hammer and went to look at the little girl who was beginning to put lavender paint on the inside of her green box.

“Your aeroplane needs some more nails, Albert,” said the teacher.

Albert found a nail, but then he could not find his hammer. The teacher showed him where it was and again stood over him until he had driven the nail in. Although she left him with another nail in his hand, he could not decide where to drive it in, until she came back and helped him to choose the place. "Now see if you can finish this all by yourself," she said.

"I can't do it alone." The little fellow's lips quivered. "Mama always helps me."

I remained until the close of the session, and while the children were putting on their wraps, I talked with the teacher.

Soon Albert came, saying, "I can't find my other mitten."

"Feel in your pockets," advised the teacher.

The boy began feeling about in his jacket pockets and out came the mitten.

"Albert seems to be a good deal of trouble," I said, when he was out of hearing.

"He has not been here long," the

teacher answered, "and he is one of those children whose mothers do everything for them. He has no self-confidence—has to be helped almost every step of the way. You notice how well most of these children take care of their wraps and that they put them on without help."

"I suppose when they first come, you see a great difference between the children," I ventured, "and, of course, it depends largely on whether or not we mothers have encouraged them to do things for themselves."

"Yes, agreed the teacher, "it is really easy to help children too much; and it is an unkindness, for they are afterwards at a great disadvantage."

Walking home, I pondered over the case of little helpless Albert, and then I remembered how I had persisted in lacing my small boy's shoes while he was indignantly protesting, "Let me do it myself, Mother!" I was no better than Albert's mother—really worse—for I was placing formality above my little son's opportunity to gain a worthwhile experience. If I continued such things, he might grow to be another helpless five-year-old.

MINCED BEEF CASEROLE DISH

1 lb. minced beef.
1 small onion.
1 can string beans.
1 can tomato soup
Salt and pepper.
Mashed potatoes.

Brown beef and onion in skillet. Drain string beans and add to meat with the tomato soup, add salt and pepper and pour mixture into casserole dish. Spoon mashed potatoes on to top of mixture and bake at 350 degrees F. for 25 to 30 minutes.

SHORTBREAD

$\frac{1}{2}$ lb. flour.
 $\frac{1}{4}$ lb. butter or margarine.
2 oz. castor sugar.

Beat the butter and sugar to a cream, stir in the flour as lightly as possible until the mixture has the appearance of fine breadcrumbs, press into a flat, round tin (seven inches in diameter) to about half an inch thickness, pinch the edges. Cook for 50 minutes in a medium oven.



WALES SAILS

by David P. Forsyth

One hundred and four years have passed since a bulging miner's hall in Merthyr Tydfil, South Wales, reverberated with the throbbing strains of "Come, Come ye Saints." Time has not dimmed the memory of these stalwart Welshmen proudly singing on that impressive night.

Who was the man leading them? Why, no-one but ginger-topped Captain Dan Jones! And the two thousand men, women, and children were Latter-day Saints. Today hundreds and thousands in the Restored Gospel are thankful for the foresight and stirring testimony of Captain Jones in his extraordinary missionary efforts.

This story repeats itself today in Merthyr Tydfil as well as in the surrounding valleys and cities where strains of this magnificent song are heard with as great an exuberance as ever.

What do we find in Merthyr? First, a newly painted buff chapel on Penyard Hill, which is a tribute to the enthusiasm of the people. Branch President Emlyn Davies, ably supported by Brothers Jack Griffiths and John

Reynolds is in the news at Merthyr. Branch concerts, bazaars, suppers, and outings point to their ability of organization. Not to be outdone are the Beehive Girls having Welsh names like Pullman, Singer, Lloyd, Robbins, Osborne, Jones, etc., carrying on the tradition of their fathers. Captain Jones would be proud today. To the Welsh and their friends the world over goes a warm hello from this progressive branch. Over the hill in Aberdare comes more people with greetings to add to the chorus.

But Mormonism is not confined to Merthyr. Just talk with the Pontypool (formerly Varteg) saints as they point with pride to their new chapel. President Stayner Richards dedicated the chapel to the Lord the evening of January 13th. To friends and loved ones in every nation come greetings from the Forwards, Howells, Lewises, Badmans, Thomases, Lathams, Palmers, etc. True to the callings given them. Brothers John and William Forward lend their efforts to priesthood work whereas sisters Elizabeth Palmer and Beatrice Forward head a smoothly running Relief Society. Pontypool is

the defending M.I.A. Festival champion of the district, and now the aim is to have the championship two years in a row. A typical Welsh greeting, dydd da (good day) from Pontypool.

From Liberal Hall, Hill Street, Newport, melodies of the great Welsh composer Evan Stephens, can be heard as the "baby" branch of the district meets to worship. Here are the Welsh families of Thomas, Appleby, Shute, Lyons, etc., forming the nucleus of the branch in the seaport town.

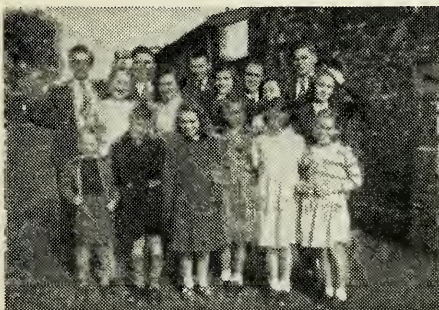
Then there is Cardiff! The welcome mat is always out at Cardiff. The Millers, Corcorans, Tholes, Cawleys, Williamses, Allens, Ainsworths, Doidges, Robsts, Coombses, and Richardses, just to mention a few, are eagerly waiting to shake a hand to promote the rich spirit of Welsh hospitality. May Street Institute, scene of many inspirational gatherings since the war, is soon to be left behind. Plans

are progressing for a chapel in the centre of the city which will belong to the saints. Along with the others the Edwardses, Addinalls, Georges, Steeles, Davieses, Pearses, and Robertses, look forward to this advancement in the Lord's work. Unity of purpose and love of the Gospel characterises this thriving branch. To the Welsh people in over thirty foreign lands goes a friendly lwc dda (good luck) from Cardiff.

Last but certainly not least in this cavalcade of Wales is the branch at Bridgend. Nurtured by such stalwart families named Jenkins, Morris, Grigsby, and Jones, gospel love and spirituality continues to grow. To them at the end of the bridge is the beginning of a new life. From Bridgend comes, rwyn falch o'ch nabod (I'm pleased to know you).

The Welsh are a sturdy, hardy people; a minstrel folk well known for

—continued on page 70



(1) Merthyr Tydfil
(3) Street Meeting

(2) Pontypool
(4) Gold and Green Ball

BRITISH MISSION

arrivals and appointments

The following missionaries have arrived in the British Mission:

<i>Name</i>	<i>From</i>	<i>Assignment</i>
January 26th		
Elder Bryant K. Christensen	Calgary, Alberta, Canada	Wales
Elder Robert T. Wagstaff	Salt Lake City, Utah	Bristol
Elder John B. Wilcox	Calgary, Alberta, Canada	Hull
January 28th		
Elder Carl S. Borup	Boise, Idaho	Bristol
Elder David J. Burbank	Barnwell, Alberta, Canada	Birmingham
Sister Catherine W. Erskine	Salt Lake City, Utah	Bristol
Elder George G. Erskine	Salt Lake City, Utah	Bristol
Sister Marion E. Gelder	Provo, Utah	Wales
Elder Donald Grey	Hawthorne California	Scotland
Elder Glen E. Parsons	Ogden, Utah	Newcastle
Sister Doris A. B. de St. Jeor	Salt Lake City, Utah	Norwich
Elder Archie E. de St. Jeor	Salt Lake City, Utah	Norwich
Elder Robert H. Tagg	Cardston, Alberta, Canada	Leeds

appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Sister Barbara Jarman	London Office	Norwich	January 24th
Sister Elaine Ostler	Norwich	London Office	January 24th
Sister Alice Wood	Wales	Manchester	January 28th
Elder Theron Swainston*	Leeds		January 31st
Elder Paul Ashdown	London	Norwich	February 4th
Elder Keith McGregor	Scotland	London	February 4th
Elder Thomas L. Evans	Bristol	Norwich	February 4th
Elder Robert Hatch*	Norwich		February 4th
Elder Ronald Hansen appointed	District President of the Norwich District,		
January 19th.			
Elder Jack Marble appointed	District President of the London District,		
January 19th.			
Elder Bernard W. Baker appointed	District President of the Birmingham District,		
January 21st.			

* Appointed Special Representative of the Mission Presidency.

releases

<i>Name</i>	<i>Districts</i>
January 31st	
Elder Rao H. Lindsay	London, Sheffield, Norwich
Elder Claude M. Dewsnap	Leeds, Hull, Sheffield, Scottish
Elder Robert A. Hague	Norwich, Scottish
Sister Kerma Merrill	London, Leeds, Nottingham, Newcastle

baptisms

HULL DISTRICT

January 19th

Michael L. Bamfield of Scarborough	Baptised by Bro. T. Crosby	Confirmed by Elder R. Romney
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IRISH DISTRICT

January 8th

William J. Burke of Belfast	Elder W. Koplín	Elder M. Burnett
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January 19th

William A. Patterson of Belfast	Elder M. Burnett	Elder S. Love
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Stewart Sweeney of Belfast	Elder A. Dance	Elder G. Huxford
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Jean M. P. Patterson of Belfast	Elder A. Dance	Elder C. Wyatt
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LIVERPOOL DISTRICT

January 27th

Frank Davies of Blackburn	Elder W. Dibble	Elder W. Dibble
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Mary D. Shaw of Blackburn	Elder W. Dibble	Bro. H. Shorrock
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Arthur Shaw of Blackburn	Elder W. Dibble	Elder J. Taylor
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Florence M. Davies of Blackburn	Elder W. Dibble	Elder E. Matheson
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Carole V. Davies of Blackburn	Elder W. Dibble	Elder R. Litchfield
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LONDON DISTRICT

January 19th

John W. Thorn of S. London	Elder K. Egan	Elder J. Bromley
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Vaisey M. Thorn of S. London	Elder K. Egan	Elder J. Bromley
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NEWCASTLE DISTRICT

January 19th

Susan E. J. Phillips of W. Hartlepool	Elder D. Gough	Elder R. Shields
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Violet M. Longley of W. Hartlepool	Elder R. Shields	Elder W. Crandall
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Fred J. J. Phillips of W. Hartlepool	Elder D. Gough	Elder R. Shields
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Frederic W. Phillips of W. Hartlepool	Elder R. Shields	Elder D. Gough
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Ann E. J. Phillips of W. Hartlepool	Elder R. Shields	Elder D. Gough
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Effie M. Williams of W. Hartlepool	Elder R. Shields	Elder J. Bench
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Frances M. Williams of W. Hartlepool	Elder D. Gough	Elder R. Shields
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Clarence M. Bowron of W. Hartlepool	Elder D. Gough	Elder J. Puffer
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John W. Bowron of W. Hartlepool	Elder D. Gough	Elder G. Spencer
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January 22nd

Richard C. Ford of Sunderland	Elder D. Barclay	Elder J. Bench
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Barbara S. Ford of Sunderland	Elder D. Barclay	Elder J. McPhie
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NORWICH DISTRICT

January 13th

Constance A. Sparham of Lowestoft.	Elder B. Mottishaw	Elder A. Nielsen
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January 19th

Alfred R. A. Light of Lowestoft	Elder B. Mottishaw	Elder R. Phelps
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Grete Light of Lowestoft	Elder B. Mottishaw	Elder B. Mottishaw
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NOTTINGHAM DISTRICT

January 9th

Phillip H. Culley of Derby	Bro. J. Fletcher	Elder R. Hamric
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Neil McEwen of Nottingham	Elder K. Coombs	Elder L. Sorensen
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Audrey R. W. Dewhirst of Derby	Bro. J. Fletcher	Elder K. Coombs
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Betty Hherlock of Derby	Elder L. Huff	Elder R. Hamric
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Ronald Wilkins of Derby	Elder K. Coombs	Bro. J. Fletcher
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Elizabeth M. Wilkins of Derby	Elder R. Hamric	Bro. J. Fletcher
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Gordon W. Sherlock of Derby	Elder L. Huff	Elder R. Hamric
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January 17th

Oliver Storer, Jr., of Nottingham	Elder G. Beesley	Elder M. Burton
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Beatrice H. D. Storer of Nottingham	Elder L. Sorensen	Elder M. Burton
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	<i>Baptised by</i>	<i>Confirmed by</i>
January 26th		
Kathleen D. Elliott of Nottingham	Elder H. Dransfield	Elder L. Huff
February 2nd		
Ena R. Garton of Nottingham	Elder T. Hanks	Elder M. Burton
Jean Kendall of Nottingham	Elder T. Hanks	Elder S. Astle
SCOTTISH DISTRICT		
January 28th		
William R. McCormack of Dundee	Elder E. Prete	Elder E. Prete
Catherine McCormack of Dundee	Elder E. Prete	Elder E. Prete
Ian R. McCormack of Dundee	Elder E. Prete	Elder E. Prete
February 3rd		
Lillian M. Parker of Glasgow	Elder W. Davis	Elder D. Gray
Frank Parker of Glasgow	Elder W. Davis	Elder E. Hilton
Frank W. Cooper of Glasgow	Elder W. Davis	Elder G. Winward
Mary Parker of Glasgow	Elder W. Davis	Elder B. Christensen
Fred L. Cumming of Glasgow	Elder G. Winward	Elder W. Davis
SHEFFIELD DISTRICT		
February 2nd		
Raymond C. Bustin of Sheffield	Elder K. Francis	Elder A. Anderson
Irene M. A. Bustin of Sheffield	Elder K. Francis	Elder B. Cole
Paul K. Bailey of Sheffield	Bro. K. Bailey	Elder K. Francis
WELSH DISTRICT		
January 18th		
Douglas C. Latham of Pontypool	Elder D. Whatcott	Elder W. Evans
Cyril M. Coombes of Cardiff	Elder R. Howard	Elder G. Cahoon
Iris M. W. Coombes of Cardiff	Elder R. Howard	Elder D. Forsyth
Anthony J. Coombes of Cardiff	Elder R. Howard	Elder D. Steele

DEATH OF A MONARCH

King George VI died at Sandringham, England, February 6th, 1952, at the age of 56 years. The passing of the King was marked in melancholy and wondrous pageant, culminated by the burial of the King at Windsor, February 15th.

The coffin of the King was borne on a gun carriage in the manner initiated by Queen Victoria in 1901.

One can realise, in retrospect, the late King's interest in the people of the Commonwealth, his devotion to duty, his selfless service, and his strength of character.

The King was much in what every man would seek to be—honourable, humble, persevering, and brave. These virtues he carried into every deed and word of his public service. He presented to each task he faced, a tempered soul, tested by overcoming suffering and difficulty. The King became, by diligence and self-discipline, in the faith and fear of Almighty God, master of himself. His death is mourned by people the world over.

WALES SAILS

—continued from page 67

their love of melody and song rich in the heritage of their forefathers. The love of music and culture is everywhere evident. As the familiar bars of "When you come home again to Wales" ends another Gold and Green Ball, District Bazaar, outing, supper, fare-well, or what have you, a lasting impression is written on another page of

the history of the Gospel of Jesus Christ among these people.

From the coal tips of the Welsh mountains to the rolling green of the valleys, from the saints of the Primaries, Sunday Schools, M.I.A.'s, the Relief Societies, from the branches of the Restored Gospel in this fair land goes a welcome to hundreds and thousands of saints in all parts of the world. Hwyl! (cheerio!).

BULLETIN BOARD

IN MEMORY

Christ taught, "Be ye therefore perfect, even as your Father in Heaven is perfect" (Matt. 5:48).

One of our Heavenly Father's servants who devoted his entire life to this teaching of the Lord was Apostle Joseph F. Merrill who passed away February 2nd, 1952.

Elder Merrill, born August 24th, 1868, will long be remembered as a great educator, scientist, engineer, and author. We who share with him our membership in the only true Church of Jesus Christ, will remember him in his greatest calling—his appointment by the Lord to be one of His Twelve Apostle. How could any man achieve more than this on earth?

NEW PUBLICATIONS

The Revised Anderson Plan.—Since the spring of 1950 the British Mission has used the Anderson Plan with great success. The plan has now been revised to suit the needs of the mission in Great Britain. Some changes and additions have been made to better suit the missionary programme. Both missionaries and members look forward to the new plan.

The New Hymn Book.—The Latter-day Saints have always been people who love music. Among the recent publications of the church is the new hymn book with an attractive blue and gold cover. The contents include the best devotional hymns of the church, carols, recreational songs, and folk songs. The new song book is well suited to the versatility demanded by the needs of the mission.

It is evident that the Saints of England, Ireland, Scotland, and Wales love to sing, and that they also have real talent for singing. It is hoped that the new book will be enjoyed by those who love music so well, and that their faith and devotion to the Lord may be swelled in song.

SERVICEMEN

The companion copies of the pocket-sized *Book of Mormon* and the *Principles of the Gospel* for Servicemen are available at the mission headquarters in London. These two books are especially designed by the First Presidency of the church for the needs of Servicemen. These copies may be obtained by writing to the Servicemen's co-ordinator.

BRITISH MISSION DISTRICT CONFERENCE SCHEDULE FOR 1952

	<i>District</i>		<i>Spring</i>	<i>Fall</i>
Norwich	March 2nd	August 10th
Birmingham	March 9th	August 7th
Scottish	March 16th	August 24th
Welsh	March 23rd	August 31st
Hull	March 30th	September 7th
Bristol	April 6th	September 14th
Newcastle	April 20th	September 21st
Leeds	April 13th	September 28th
Sheffield	April 27th	October 5th
Manchester	May 4th	October 12th
Nottingham	May 11th	October 19th
Irish	May 18th	October 26th
Liverpool	May 25th	November 2nd
London	June 1st	November 9th

THE THINGS I READ

about books

"A man ought to read just as inclination leads him; for what he reads as a task will do him little good. . . .

"The foundation must be laid by reading. General principles must be had from books, which however must be brought to the test of real life."

In *Boswell's Life of Johnson*.

"The only advice, indeed, that one person can give another about reading is to take no advice, to follow your own instincts, to use your own reason, to come to your own conclusions."

How one should read a book (*The Second Common Reader*)

Virginia Woolf.

"You feel . . . having read your Bible and your Shakespeare—why read anything else? Well, that is a point of view. I have often thought, as probably everyone has, that the life of the tramp has its merits and that the odd piece of newspaper in which his scraps are wrapped is sufficient for his reading."

Recipe for Reading. A Letter to my Godsons.

Herbert van Thal.

"People who don't want to live, people would sooner hibernate than feel intensely, will be wise to eschew literature."

Literary Taste, **Arnold Bennett.**

"I do not search and toss over books but for an honest recreation to please and pastime to delight myself; or if I study only endeavour to find out the knowledge that teacheth or handleth the knowledge of myself, and which may instruct me how to die well and how to live well.

Montaigne, A Book of Good Faith.

bookworm

VISUAL AIDS
for Church and Home





A RHAPSODY

Rejoice, Rejoice! and remember . . .

The birth of an idea—vision from on High;
Woman moved to her destined role—God's plan to try.

To the blind, the halt, the needy came relief;
As willing hands gave succor to those in grief.

The Friendly Visitor, quick each need to see,
As sisters worked in grateful harmony.

The glint of wheat, stored for famine's plight—
Study of Gospel Truths—bringing waves of light.

The laughter of orphaned babies, strong and clear;
Because Relief Society functions near.

Thus grows the love of those whose lives entwine
In this, our sisterhood divine.

Rejoice, Rejoice!—in things to remember.

Ruth Savage Hilton

